

Gabb.]

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[Aug 20,

868 knife, often the only article worn by the boy; the long hunting and fish-
524 ing bow is foreshadowed by one a yard long, perhaps made of a simple
piece of wild cane; the blow gun, a tube longer than the person, is in
constant use; and I have seen some few actual toys such as a top made
of a large round seed with a stick through it; and a rattle differing only
in the degree of care in the making, from those used by the priests in
their incantations.

584 The arrival of puberty is the signal for marriage, at least on the part
of the girls. The courtships, if such they can be called, are carried on
[836] principally at the chicha drinkings, and I am assured that very few young
[595] women retain their virginity until marriage. A plurality of wives is
allowed at the option of the husband. Many have two, and some three
women. When a young man wishes to marry, having arranged with the
girl, he applies to the father. The consent is practically a foregone con-
clusion; but the details of the bargain must be arranged. In most cases,
[591] the groom goes to live at the house of his father-in-law, becomes, at least
for a time, a member of the family, and contributes with his labor to the
common support. Girls are thus available property to their families.
But in case the man already has a wife; is in short, settled in life, and
has his own home, he may not want to change his residence. He then
compounds with the family; giving a cow, a couple of pigs, or other
equivalent for the woman, in place of his services. No form of cere-
[585] mony is required, and the marriage lasts as long as it suits the con-
venience of the parties. In case of infidelity on the part of the woman, or
undue cruelty on the man's part, they may separate. Sometimes, if the
woman is unfaithful, the man whips her severely, and perhaps returns
her to her family, or she, in a fit of resentment, leaves him. This may
be for a year or so, or may be final; but during such separation either
party is at liberty to make new connections, thereby remaining perma-
nently apart.

832 Probably there is no better place to mention kissing than in connection
with courtships and marriages. This agreeable custom seems to be
entirely unknown. I have never seen one person among them kiss an-
other, not even a mother her child.

582 There are certain limits within which parties may not marry. The
tribes are divided into families, or something analogous to clans. Two
614 persons of the same clan cannot marry. This is now a source of difficulty
among the Tiribis. The tribe is so reduced that a number of marriage-
able persons of both sexes are unable to find eligible mates. I could not
ascertain exactly how the question is settled as to which clan a person
belongs, whether he inherits from father or mother, but so far as I could
gather, I think from the father. Cousins, even to a remote degree, are
582 called brother and sister, and are most strictly prohibited from intermar-
riage. The law, or custom, is not an introduced one, but one handed
684 down from remote times. The penalty for its violation was originally
[601] very severe; nothing less than the burial alive of both parties. This

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584 slowly disappearing. In some families, the
178 parents of the girl still arrange the match.

There are, however, no exchange of presents, nor any similar ceremony, only mutual agreement. In the majority of cases, the young people decide for themselves with whom they want to live. Whether the match is pre-arranged or not, a system of trial-marriage is always customary. The young man moves into the house of the girl. He helps her family with work in the fields or hunting, and he lives with the girl. There is no sort of ceremony. When the couple feel contented with one another, and ready for the responsibility of their own household, they build themselves a house and leave the parental one. Nowadays,

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591 when the priest appears on his bi-yearly visit, the couple frequently marries in the church, and it is quite a sight to see long-married couples with children, and who have suddenly decided to have a formal marriage ceremony, line up before the church door to be "married." On these occasions, a "marriage shawl" is sometimes used. This is a substitute for the colonial Spanish-American custom whereby the priest in Roman Catholic marriages places a gold chain over the couple. The shawl is handwoven with a white background and a few purple and red lines. The red lines are shorter and border the ends. They are woven in a diamond-shaped pattern. The present shawl is about fifty years old, and is badly eaten by moths and bugs. It is so seldom used that it will probably be permitted to fall into decay without being replaced.

[177] 837 The tribe itself is not concerned with "morality" in the western meaning. Both men and women often have a lover in addition to their spouse. Unlike the neighboring *Cavagta*, who

[184] have remained more isolated from white influence and are often blindly jealous of their women, the *Boruca* pay little attention to sexual wanderings. A man gives his love food, and nowadays, occasionally money. A woman takes her illegitimate child home to her husband's house. The cases of illegitimate children are interesting in that a woman apparently has a child only when she wants one

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586 (see p. 26). The writer could find no case of divorce in Boruca, although she was told that

- 586 nowadays it does exist particularly amongst the Indians who have contact with the *ladino*-populated coast. Formerly, it was unknown, but today a man leaves a woman, or a woman a man, if they feel like it.

764 Death. Whatever ceremonies existed amongst the *Boruca* in regard to death have almost entirely disappeared. It is interesting that the *Boruca* do not cry at funerals. At the

[556] wake, there is a feast the size of which depends upon the economic status of the deceased.

Coffee and chicha are always served as drinks. The women put the body, at times with the hands folded as in prayer, on a long wooden bench or on wooden tablets, and cover it with any piece of cloth available. Three candles are placed alongside the body, one at each side of the face and one at the end. Sometimes, a candle is put by the feet. Prayers are recited all night during the wake. In the morning, men tie the body with fiber rope to the bench or planks, fastening to them two poles horizontally to serve as handles, and generally carry the whole to the church. Here an Indian, the warden, officiates in the absence of the priest. After the Mass, or the few prayers if there is no priest, the body still on the bench (see fig. 10, a), and still covered with cloth, is carried by the men to the cemetery, friends of the dead following. Here, bench and all, it is deposited in a shallow grave (about 4 feet), and very infrequently, leaves or flowers are scattered over or placed on it. When the deceased leaves no relative, his extra clothes are placed under his body and used as a bed in the grave. If the dead has enjoyed a good

766 position within the community during life, then a small tunnel is made in a side of the grave, and the body is placed there. This is called a "tomb." When a child dies, the body is tied in a white cloth and the one accordion in the village is played all the way to the graveyard. The whole town accompanies the body.

769 One year after the death of an individual, the *Boruca* celebrate what is known as the "birthday" of the death. Another feast is given at the house of the deceased. This feast must have a lot of chicha, and often lasts until the following morning or until the chicha disappears.

[P. 29(A)]

Bribri
Cabécar

584 asks his parents. There have been a few cases in this area when permission was denied. Then, [583] the couple ran away to other indigenous communities of different tongues, for example, the Cabécares among the Bribri or vice versa. The writer does not know of similar cases in Talamanca.

583 When the answer is satisfactory, the couple live from eight days to one year in trial marriage in the house of the girl. The boy works for her family cultivating the land, chopping wood, etc., until he takes his woman away to his parents' home. He must also give the girl material for dresses which she makes into clothes. If he already has a wife then he gives [595] a present of food or animals to the new woman's family and visits her periodically until he feels it is time to take her to his home or his parents' home.

583 On the Pacific side, social pressure against trial marriages is at times evidenced by the contemporaries of the couple, not by their [184] elders. This is due to the influence of the [177] school. Here when first married, the pair generally stay in the house of the father of the boy, although this is not a set rule. The length of time they live there depends upon the father's age. However, from six to eight years is not uncommon. If the mother of the girl is poor and a widow, the couple go to live with her. If while living with either family on the Pacific slope, one of the pair does not get along with the prospective in-laws, they build a house apart but close to the parents. Eventually on this site, the man builds his own home.

595 In Ujarrás, there are several cases among the Cabécares of a woman and two or three men living in the same house. The woman washes and cooks only when she feels like it. When she doesn't the men take care of her.

• 586 On both sides, the men do not like their women to travel alone for fear they might go off with another man. When a woman leaves her husband, the children stay with the father.

182 Death and Burial. The most important phase of the life cycle as far as ceremony and [761] prestige are concerned is death. This is when social organization flanked by the unanswerable or mysterious aspects of religion combine in a pageant that might well put to shame many [764] theatrical producers. In the first place, there